No. 31.

On the fear of God.
Luke xii. 445. — "And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do, but fear Him, who, after he hath killed, hath power to cast into hell. Yea, I say unto you, fear Him, it was one of the important purposes of our Saviour’s instructions to prepare the minds of his disciples for the duties and trials of their ministry. Not only were those false notions of glory and power, the splendid privileges of which they had fondly anticipated under the reign of the Messiah, to be completely eradicated; but their spirits were to be braced, their hearts strengthened, to meet with unyielding constancy contempt, pain, and death. To this high purpose, we shall find the solemn charge in my text was especially susceptible. From the preceding chapter our Lord had addressed the Pharisees, in the language of in
dignant refractions; if he had just contended his disciples against that beam of superciliousness, of all spreading its influence through the conduct of those deceptions of these false teachers of the law. They dignify their lives in the ambition of worldly advantages and in creating popularity, by aiming to attract the reverence of the thoughtless and ignorant by the imposing solemnity of their outward appearance. Nor was the particular view of it, from which his disciples accepted entirely opposite to these shallow and superficial principles, to operate on an open, undisguised profession of the faith, approved by the applause of men, or by merely drawn from the world's favours. But this was not the only source of danger. Men may not only be affected by hypocrisy, by the hope of favour, by the desire of power, in some circumstances, may be terish by reproach of violence into certain, by circumstances of a desertion of the truth. The fear of the world, the dread of suffering may bring us to the same disgraceful results, as worldly places is the thirst for emolument of a glory. Then, the most another avenue to temptation from the minds of the Apostles had need to be strongly guarded.

Therefore proceed in the words of the text, to arm his disciples against the assaults of the law. If in order to effect this object, with great propriety of force, he employs this powerful passion against itself. To the fear of human power: he opposes the fear of the Consequences. By the idea of temporal death the direct of punishment in an eternal state of being. Shows them how tolerable the one should seem, contrasted with the tremendous power of the other. Then might reach far to his assurance them to death; but what more could be done? Nothing: he was over the limit of this power; there were the proud waves of his own thoughts. But not so with the Almighty; justice is the smallest part of his power. In the midst of his punishments, that we see in this world, they find a more fearful scene of execution and another: that is, "lay not your hand upon me," say with S. "be not afraid of me," etc. tell us the things that shall be brought to, manifest that the world cannot change you, but they done; one may take occasion the comfort in general on the fear of God, as a religious principle, on
I shall first endeavors to define the fear of God... the ground of foundation on which it rests, -- the point out some of its characteristics affected uses.

1. The nature of the fear of God, the ground on which it rests. -- Perhaps there is scarcely any subject, in which we are more liable to think obscurely or the think erroneously than on this. We are too much better pleased with our own inventions, than with the plain, simple statement of the word of God, that bow down before many an image or, imaginations have constructed, or conceived, of the savagery of weakness partly on many an altar on our hands have revered in place of, that where the scriptures of peace afford their answer. There are some persons on whom the passion of fear operate with an irresistible, an almost consuming fire. Their minds are prostituted under the undefined dread of something in another ruling power, of which they feel nothing but the might, that may crush them under the dust, and see only the uplifted arm, that may strike them into ruin. Unlike the great prophet, whose face in the mantle while his soul was moulded into reverence by the still small voice, they can find the Lord God only in the mind, the earthquake of the fire, in whatever presence, in the robe of terror or of majesty, or appears his path amidst thorns of desolation, their persons to be very apt to regard whatever of trial God may see fit to mingle on their lot as the infliction of judicial punishment, or every calamity connected in the terrible form of a messenger of the most.
as a religious duty, we shall be very apt to present it in such a form of terror, as and subservience, as to leave out but a very small hold of the


The fear of God, whom we worship, is a good of infinite goodness, infinite wisdom, & infinite truth. The government of the administration of mercy, observe, to make our


life only to the death, & make, of malignant passions of man, one way, it is true, fear this Being, some whose power is exerted only to destroy & consume, but it is a god whom we have fashioned after our own hearts, & there for it is not the thing God is the terror of all who dare cast our existence among ours of our own creation, foolish imaginations, therefore cannot be called the thing God?


a very common process of mind, of one of such habits we are scarcely conscious, to carry into our religion, the same passions & the same feelings, as the usual intercourse of life, in some measure, compels us to adopt & cultivate. The path of analogy between things human & divine is a better guide to the reasoning powers, than to the affections. Our associations with the passion of fear among men are not usually of that kind, & it may not safely be transferred to the character of Duty, for the commonly come to our minds connected with vileness & vindictiveness, or extraordinary. If we carry these qualities along with us, whenever we thinks of the fear of God.
temporarily masked. These are our ideas of the universe in the largest sense. It is equally as false to invest them with qualities hostile to the personal character. If we do, we must remember that the few of this Being which are of any direct use differ from the few of God, not only in its object, but in its consequences; for it must either produce distrust, timidity, distrust, or lead to those results of superstition & those unreasonable practices by which we endeavor to assuage the anger, or to secure the favor of the Being whom they have substituted in the place of the infinitely benevolent God of the universe.

What then is the true character of the fear of God? To this question we may answer by concluding upon the ground of the fear of God.

This foundation, then, be it ever remembered, is laid in our state of subjection to God the Supreme Ruler of the universe, on that authority & dominion of the Deity rightfully & justly exercised over mankind as his subjects. The first character in which God is represented to us is the light of nature, & by answer of the majesty of nature, is that of infinite & all-wise Creator. Reflection tells us that the march of His power is everywhere, in the fields crowned with verdure, no less than on the mountain.

wave of the ocean, & that the universe is illumined by the light of life, as if settled around the path of the wisdom. Shares we not to admire & adore? Thus far let us consider: the Deity without any reference to moral government was intelligent & rational being. But the course of our thoughts still continues; as we advance, we discover, in the events of life, in the course of the history, an indication of the Deity, a being whom we have made the wonder of nature. The Deity now appears enthroned over the world; of mind as well as that of matter. As this character comes to us surrounded with the glory of His moral government, - Now it is here, that these qualities of an unapproachable, that are appropriately fitted to inspire reverence or fear. That consideration, not only that of God, is the consideration not of this power, only. But of His power as blended with His wisdom, goodness, & of those attributes, as rendered them the equitable powers of the impartial judge of mankind. The fear of God is founded on a firm faith in His moral government; the faith that He exercises of our immortal soul, with extraordinary justice. The difference of moral conduct, that has convictions wholly arises
fand to the nature's qualities of action, that
the glories of his rewards & the eternal and
fears of his punishment will be an incentive
that cannot ever be requisite to the happiness
of his government. He knows that God has established
unconditionally, his moral laws; he knows
that sin is a stain upon the purity of His universe, &
is in fact rebellion against heaven; he knows that
we are sinners, that not a day passes over us, without
hearing the tribunal of the Most High
the record of our iniquities, & knowing these things
as we must & do, well may we be persuaded to
waste, "We are in the hands of Jehovah, we are but
behold the rod of His scourge, we are but
seeking in our own hearts to find there the long
stains of sin, and God must act with the
punishment of His displeasure, - This is
the voice of reason & conscience, He well feels
that they are moral agents, i.e. that they may act
in accordance, that there fore they are the
products of authority & accountable for that conduct, he
knows that He, to whom they are accountable, con-
stantly watches & sees them, with the same agency
of Conscience, that He cannot overlook their
vice without being detected by sin. In this way, this
case, He always feels concerned in having violated these
laws. - If such be the case, is the man who does not
must have a moral responsibility to the most just
of the universe, that justice, that in which his
days may have安居, & from the before that
very city with he has repeatedly offended, He shall
define the measure of that & in proportion to that
which the sin is made to find his punishment in this
world? - It is, then, because the eternal pillars
with the moral government of God acts as jus-
tice, justice & mean of bringing from infinite
titude & infinite goodness, that are best helping
him with a trembling & with reverence. He fear
the Almighty not flungly, despairingly, because
there is a Being of infinite mercy, - but we fear
him humbly & deeply, because He is a Being of
infinite holiness, for we are sinners. And what in

be more reasonably than this fear, so that can be a greater proof of stupidity than by the intention of negligence to be in willful defiance to the laws of the omnipotent? Nothing discovers more of the folly of weakness, of man, than that they subject themselves to sensible virtue yet held in antipathy, terrified by what they might to desire, yet despairing what they have most reason to fear; whereas where there is no danger, yet with a God beside, while they do stand trembling & awe-struck before a formidable, even he can think without reverence of the God without whom he draws not his breath at first his arm, can offend without fear that fears, when the next moment, or at any moment, cast him helpless round to the dust. Think of this my lord, if I tell me, are not the fears as well as hopes of man, yet the most part, blind, unwise, unreasoned, and guided? In all our latter generations, what have we yet? Our hearts may be raised by intervention?
when this crimes have enorganized to be an example of terror to others. Now as all men are criminals in the eye of divine justice, every one at all, or the only limit, must dread the absurdity to those present limits, where mercy gains she, and all there is no relaxation. "It is a dreadful thing to fall into the hands of the living God." Therefore, as my fi, that the fear of God is founded in these sentiments, in the natural result of just apprehensions of the paternal authority of government. If your hearts are imbued with the spirit of deep reverence and faith from an all-merciful and infinitely wise, if you have no superfluous fear of abusing the most mercy and conferring yourselves to the penalties of misplaced justice, if you have a strong, solid, and powerful apprehension of the misery of rejecting the protection of Him who hath created you, of rending it necessary to the future course of wisdom and goodness, the heavy punishments of the presence of angels of one to the tremendous consequence of your sins, then, you have in its highest, best, and purest sense, the fear of God.

We are to consider some of the characteristics, effects, and uses of this fear of God.
of truth in our sight, the same of God's promise, that the claim of man's worth has passed by; but in the heart of his soul, the solemn, peaceful spirit of trust in the All-mighty, will settle around our hearts; there ensue the tranquility of heaven's strength. It is with a sense of that of the earth and the elements, of the world and the storms, that we may hold converse with the God who is our helper, we will not fear what man shall do unto us."

We have seen, then, what are the grounds of safety, of the fear of God. That state is truly a happy one, in which we can rest without an anxious thought. How can we do so? Can we look to the future, to the pleasures, to the dangers, to the storms, to the tempests, to the darkness of the world, to the elements, to the world of the invisible, and say: 'Thy will be done'? Can we love and trust in the common sense universe, the God who makes all things, the God who rules the universe, the God who is the author of all things, the God who is the ruler of all things, the God who is the comforter of all things? Can we love and trust in the common sense universe, the God who rules the universe, the God who is the author of all things, the God who is the ruler of all things, the God who is the comforter of all things?

It is not in comparison with the world of nature that we feel nothing in comparison with the world of nature. It is not in comparison with the world of nature that we feel nothing in comparison with the world of nature. It is not in comparison with the world of nature that we feel nothing in comparison with the world of nature.
O those, who are glorious in holiness, dreadful in perfections, doing wonders, those who are great, ay, unspeakable there is no god.  
y who art worthy to be had in reverence by all the orders of beings throughout the universe, we would bow down and humble ourselves before thee, under the deep impression of thy power, thy wisdom, thy justice.  
Shall not these excellent make us afraid, if thy dread fall upon us, while we reflect that thou art a God of infinite holiness, that we are sinners.  
May thy fear be cherished in our hearts, such a reverence, awe, of thy holy majesty, as becomes us dependents.  
y the beings in the presence of him, on whom we stood and against whom we have sinned.  
May the fear of these bands from our minds every other fear,  
y may it cause us to both  
abandon evil as the sum of our souls, as the objects of thy just displeasure.  
Grant, O God, that we may seek for nothing so much as for thy approbation,
I dread nothing so much as thy displeasure, that we may be received into the kingdom of thy glory and find happiness in thy presence forevermore.
At home, Jan. 20th, 1820—afternoon.

At home, Nov. 23rd, 1823—afternoon—from the new tent.